



*In the name of Allah: the Compassionate, the Merciful*

## سورة النجم

## AN-NAJM

### Name

The Surah derives its name from the very first word *wan Najm*. This title also does not relate to the subject matter, but is a name given to the Surah as a symbol.

### Period of Revelation

According to a Tradition related by Bukhari, Muslim, Abu Da'ud and Nasai, on the authority of Hadrat Abdullah bin Mas'ud, the first Surah in which a verse requiring the performance of a *sajdah* (prostration) as sent down, is Surah An-Najm. The parts of this *Hadith* which have been reported by Aswad bin Yazid, Abu Ishaq and Zubair bin Mu'awiyah from Hadrat Ibn Mas'ud, indicate that this is the first Surah of the Qur'an, which the Holy Prophet (peace and blessings of Allah be upon him) had publicly recited before an assembly of the Quraish (and according to Ibn Marduyah, in the Ka'bah) in which both the believers and the disbelievers were present. At the end, when he recited the verse requiring the performance of a *sajdah* and fell down in prostration, the whole assembly also fell down in prostration with him, and even those chiefs of the polytheists who were in the forefront of the opposition to the Holy Prophet (peace and blessings of Allah be upon him) could not resist falling down in prostration. Ibn Mas'ud (may Allah be pleased with him) says that he saw only one man, Umayyah bin Khalaf, from among the disbelievers, who did not fall down in prostration but took a little dust and rubbing it on his forehead said that that was enough for him. Later, as Ibn Mas'ud relates, he saw this man being killed in the state of disbelief.

Another eye witness of this incident is Hadrat Muttalib bin Abi Wada'ah, who had not yet become a Muslim. Nasai and Musnad Ahmad contain his own words to the effect: "When the Holy Prophet recited the Surah An-Najm and performed the *sajdah* and the whole assembly fell down in prostration along with him, I did not perform the *sajdah*. Now to compensate for the same whenever I recite this Surah I make sure never to abandon its performance."

Ibn Sad says that before this, in the Rajab of the 5th year of Prophethood, a small group of the Companions had emigrated to Abyssinia. Then, when in the Ramadan of the same year this incident took place the news spread that the Holy Prophet (peace and blessings of Allah be upon him) had recited Surah An-Najm publicly in the assembly of the Quraish and the whole assembly, including the believers as well as the disbelievers, had fallen down in prostration with him. When the emigrants to Abyssinia heard this news they formed the impression that the disbelievers of Makkah had become Muslims. Thereupon, some of them returned to Makkah in the Shawwal of the 5th year of Prophethood, only to learn that the news was wrong and the conflict between Islam and disbelief was raging as furiously as before. Consequently, the second emigration to Abyssinia took place, in which many more people left Makkah.

Thus, it becomes almost certain that this Surah was revealed in the Ramadan of 5th year of Prophethood.

## Historical Background

The details of the period of revelation as given above point to the conditions in which this Surah was revealed. During the first five years of his appointment as a Prophet, the Holy Prophet (peace and blessings of Allah be upon him) had been extending invitation to Allah's Religion by presenting the Divine Revelations before the people only in private and restricted meetings and assemblies. During this whole period he could never have a chance to recite the Quran before a common gathering openly, mainly because of the strong opposition and resistance from the disbelievers. They were well aware of how magnetic and captivating was the Holy Prophet's personality and his way of preaching and how impressive were the Revelations of the Qur'an. Therefore, they tried their best to avoid hearing it themselves and to stop others also from hearing it and to suppress his invitation by false propaganda by spreading every kind of suspicion against him. For this object, on the one hand, they were telling the people that Muhammad (peace and blessings of Allah be upon him) had gone astray and was now bent upon misleading others as well; on the other hand, they would raise on uproar whenever he tried to present the Qur'an before the people so that no one could know what it was for which he was being branded as a misled and misguided person.

Such were the conditions when the Holy Prophet (peace and blessings of Allah be upon him) suddenly stood up one day to make a speech in the sacred precincts of the Ka'bah, where a large number of the Quraish had gathered together. Allah at that time made him deliver this discourse, which we have now in the form of the Surah An-Najm with us. Such was the intensity of the impression that when the Holy Prophet (peace and blessings of Allah be upon him) started reciting it the opponents were so completely overwhelmed that they could not think of raising any disorder, and when at the conclusion he fell down in prostration, they too fell down in prostration along with him. Later they felt great remorse at the weakness they had involuntarily shown. The people also started taunting them to the effect that whereas they had been forbidding others to listen to the Qur'an, that day not only had they themselves listened to it, with complete absorption but had even fallen down in prostration along with Muhammad (peace and blessings of Allah be upon him). At last, they had to invent a story in order to get rid of the people's taunt and ridicule. They said "After he had recited *afara'ait-ul Lata wal Uzza wa Manat ath-thalitha-al ukhra*, we heard from Muhammad the words: *tilk al-gharaniqa- tal-'ula, wa anna shafa'at-u-hunna latarja*: 'They are exalted goddesses: indeed, their intercession may be expected.' From this we understood that Muhammad had returned to our faith." As a matter of fact, only a mad person could think that in the context of this Surah the sentences they claimed to

have heard could have any place and relevance.(For details, please see E. N.'s 96 to 301 of Surah Al Hajj).

## Subject Matter and Topics

The theme of the discourse is to warn the disbelievers of Makkah about the error of the attitude that they had adopted towards the Qur'an and the Prophet Muhammad (peace and blessings of Allah be upon him).

The discourse starts in a way as if to say: "Muhammad is neither deluded nor gone astray, as you are telling others in your propaganda against him, nor has he fabricated this teaching of Islam and its message, as you seem to think he has. In fact, whatever he is presenting is nothing but Revelation which is sent down to him. The verities that he presents before you, are not the product of his own surmise and speculation but realities of which he himself is an eye witness. He has himself seen the Angel through whom this knowledge is conveyed to him. He has been directly made to observe the great Signs of his Lord: whatever he says is not what he has himself thought out but what he has seen with his own eyes. Therefore, your disputing and wrangling with him is just like the disputing and wrangling of a blind man with a man of sight over a thing which the blind man cannot see but he can see."

After this, three things have been presented in their successive order:

First, the listeners have been made to understand that: "The religion that you are following is based on mere conjecture and invented ideas. You have set up a few goddesses like Lat and Manat and Uzza as your deities, whereas they have no share whatever in divinity. You regard the angels as the daughters of Allah, whereas you regard a daughter as disgraceful for your own selves. You think that these deities of yours can influence Allah in your favor, whereas the fact is that all the angels together, who are stationed closest to Allah, cannot influence Him even in their own favor. None of such beliefs that you have adopted, is based on knowledge and reason, but are wishes and desires for the sake of which you have taken some whims as realities. This is a grave error. The right and true religion is that which is in conformity to the reality, and the reality is never subject to thee people's wishes and desires so that whatever they may regard as a reality and truth should become the reality and truth. Speculation and conjecture cannot help to determine as to what is according to the truth and what is not; it is knowledge. When that knowledge is presented before you, you turn away from it, and brand the one who tells you the truth as misguided. The actual cause of your being involved in this error is that you are heedless of the Hereafter. Only this world is your goal. Therefore, you have neither any desire for the knowledge of reality, nor you bother to see 'whether the beliefs you hold are according to the truth or not.

Secondly, the people have been told that: Allah is the Caster and Sovereign of the entire Universe. The righteous is he who follows His way, and the misguided he who has turned away from His way. The error of the misguided and the righteousness of the righteous are not hidden from Him. He knows whatever everyone is doing: He will requite the evil with evil and the good with good. The final judgment will not depend on what you consider yourself to be, and on tall claims you make of your purity and chastity but on whether you are pious or impious, righteous or unrighteous, in the sight of God. If you refrain from major sins, He in His mercy will overlook your minor errors."

Thirdly, a few basic principles of the true Religion which had been presented hundreds of years before the revelation of the Qur'an in the Books of the Prophets Abraham and Moses have been reiterated so that the people did not remain involved in the misunderstanding that the Prophet Muhammad (peace and blessings of Allah be upon him) had brought some new and novel religion, but they should know that these are the fundamental truths which the former Prophets of Allah have always been presenting in their respective ages. Besides, the same Books have been quoted to confirm the historical facts that the destruction of the 'Ad and the Thamud and of the people of the Prophets Noah and Lot was not the result of accidental calamities, but Allah has destroyed them in consequence of the same wickedness and rebellion from which the disbelievers of Makkah were not inclined to refrain and desist in any case.

After presenting these themes and discourses the Surah has been concluded, thus: "The Hour of Judgment has approached near at hand, which no one can avert. Before the occurrence of that Hour you are being warned through Muhammad (peace and blessings of Allah be upon him) and the Quran in the like manner as the former people had been warned before. Now, is it this warning that you find novel and strange? Which you mock and ridicule? Which you turn away from and cause disorder so that no one else also is able to hear what it is ? Don't you feel like weeping at your folly and ignorance? Abandon this attitude and behavior, bow down to Allah and serve Him alone!"

This was that impressive conclusion hearing which even the most hardened deniers of the Truth were completely overwhelmed, and when after reciting these verses of Divine Word the Holy Messenger of Allah (peace and blessings of Allah be upon him) fell down in prostration, they too could not help falling down in prostration along with him.

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

## وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

It goes down (vanishes)	هَوَىٰ	When	إِذَا	By the star	وَالنَّجْمِ
----------------------------	--------	------	-------	-------------	-------------

Translit	Wa An-Najmi 'Idhā Hawá				
AhmedAli	تارے کی قسم ہے جب وہ ڈوبنے لگے				
Jalandhry	تارے کی قسم جب غائب ہونے لگے				
YusufAli	By the Star when it goes down—				
M.Khan	By the star when it goes down, (or vanishes).				
Pickthal	By the Star when it setteth,				
Shakir	I swear by the star when it goes down.				

## مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

Your companion	صَاحِبُكُمْ	Has gone astray	ضَلَّ	Neither	مَا
		Has erred	غَوَىٰ	Nor	وَمَا

Translit	Mā Dalla Ṣāhibukum Wa Mā Ghawá				
AhmedAli	تمہارا رفیق نہ گمراہ ہوا ہے اور نہ ہرکا ہے				
Jalandhry	کہ تمہارے رفیق (محمد ﷺ) نہ رستہ بھولے میں نہ بھٹکے میں				
YusufAli	Your Companion is neither astray nor being misled,				
M.Khan	Your companion (Muhammad SAW) has neither gone astray nor has erred.				
Pickthal	Your comrade erreth not, nor is deceived;				
Shakir	Your companion does not err, nor does he go astray;				

## وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

From		Speaks		Nor	
				The desire	

Translit	Wa Mā Yanṭiqu `Ani Al-Hawá				
AhmedAli	اور نہ وہ اپنی خواہش سے کچھ کہتا ہے				
Jalandhry	اور نہ خواہش نفس سے منہ سے بات نکالتے ہیں				
YusufAli	Nor does he say (aught) of (his own) Desire.				
M.Khan	Nor does he speak of (his own) desire.				
Pickthal	Nor doth he speak of (his own) desire.				
Shakir	Nor does he speak out of desire.				

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

## إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَى ﴿4﴾

That is inspired	يُوحَى	Only an inspiration	إِلَّا وَحْيٌ	It is	إِنَّ هُوَ
------------------	--------	---------------------	---------------	-------	------------

Translit	'In Huwa 'Illā Wahyūn Yūhā
AhmedAli	یہ تو وحی ہے جو اس پر آتی ہے
Jalandhry	یہ (قرآن) تو علم خدا ہے جو (ان کی طرف) بھیجا جاتا ہے
YusufAli	It is no less than inspiration sent down to him:
M.Khan	It is only a Revelation revealed.
Pickthal	It is naught save an inspiration that is inspired,
Shakir	It is naught but revelation that is revealed,

## عَلَّمَهُ شَدِيدُ الْقُوَى ﴿5﴾

In power	الْقُوَى	One mighty	شَدِيدُ	Has taught him (this Quran)	عَلَّمَهُ
----------	----------	------------	---------	-----------------------------	-----------

Translit	`Allamahu Shadīdu Al-Quwā
AhmedAli	بڑے طاقتور (جبرائیل) نے اسے سکھایا ہے
Jalandhry	ان کو نہایت قوت والے نے سکھایا
YusufAli	He was taught by one mighty in Power,
M.Khan	He has been taught (this Qur'ān) by one mighty in power [Jibril (Gabriel)]
Pickthal	Which one of mighty powers hath taught him,
Shakir	The Lord of Mighty Power has taught him,

## ذُو مِرَّةٍ فَاسْتَوَى ﴿6﴾

		Then he rose and became stable	فَاسْتَوَى	Endued	ذُو مِرَّةٍ
--	--	--------------------------------	------------	--------	-------------

Translit	Dhū Mirratin Fāstawá
AhmedAli	جو بڑا زور آور ہے پس وہ قائم ہوا (اصلی صورت میں)
Jalandhry	(یعنی جبرائیل) طاقتور نے پھر وہ پورے نظر آئے
YusufAli	Endued with Wisdom: For he appeared (in stately form)
M.Khan	One free from any defect in body and mind, then he (Jibril — Gabriel in the real shap as created by Allah) rose and became stable.
Pickthal	One vigorous; and he grew clear to view
Shakir	The Lord of Strength; so he attained completion,

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

## وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾

Highest part	الْأَعْلَى	In the horizon	بِالْأُفُقِ	And he	وَهُوَ
--------------	------------	----------------	-------------	--------	--------

Translit	Wa Huwa Bil-'Ufuqi Al-'A`lá
AhmedAli	اور وہ (آسمان کے) اونچے کنارے پر تھا
Jalandhry	اور وہ (آسمان کے) اونچے کنارے میں تھے
YusufAli	While he was in the highest part of the horizon:
M.Khan	While he [Jibril (Gabriel)] was in the highest part of the horizon,
Pickthal	When he was on the uppermost horizon.
Shakir	And he is in the highest part of the horizon.

## ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾

And came closer	فَتَدَلَّى	He approached	دَنَا	Then	ثُمَّ
-----------------	------------	---------------	-------	------	-------

Translit	Thumma Danā Fatadallá
AhmedAli	پھر نزدیک ہوا پھر اور بھی قریب ہوا
Jalandhry	پھر قریب ہوئے اور آگے بڑھے
YusufAli	Then he approached and came closer,
M.Khan	Then he [Jibril (Gabriel)] approached and came closer,
Pickthal	Then he drew nigh and came down
Shakir	Then he drew near, then he bowed

## فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

Two bows' lengths	قَوْسَيْنِ	At a distance of	قَابَ	And was	فَكَانَ
		nearer	أَدْنَىٰ	Or	أَوْ

Translit	Fakāna Qāba Qawsayni 'Aw 'Adná
AhmedAli	پھر فاصلہ دو کمان کے برابر تھا یا اس سے بھی کم
Jalandhry	تو دو کمان کے فاصلے پر یا اس سے بھی کم
YusufAli	And was at a distance of but two bow-lengths or (even) nearer;
M.Khan	And was at a distance of two bows' length or (even) nearer,
Pickthal	Till he was (distant) two bows' length or even nearer,
Shakir	So he was the measure of two bows or closer still.

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

## فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿10﴾

His slaves	عَبْدِهِ	To	إِلَىٰ	So he conveyed the inspiration	فَأَوْحَىٰ
		He inspired	أَوْحَىٰ	What	مَا

Translit	Fa'awhá 'Ilá `Abdihi Mā 'Awhá				
AhmedAli	پھر اس نے اللہ کے بندے کے دل میں التا کیا جو کچھ التا کیا دل نے				
Jalandhry	پھر خدا نے اپنے بندے کی طرف جو بھیجا سو بھیجا				
YusufAli	So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey.				
M.Khan	So (Allâh) revealed to His slave [Muhammad SAW through Jibrail (Gabriel) A.S.] whatever He revealed.				
Pickthal	And He revealed unto His slave that which He revealed.				
Shakir	And He revealed to His servant what He revealed.				

## مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿11﴾

The heart	الْفُؤَادُ	Lied	كَذَبَ	Not	مَا
		He say	رَأَىٰ	What	مَا

Translit	Mā Kadhaba Al-Fu'uādu Mā Ra'á				
AhmedAli	جھوٹ نہیں کہا تھا جو دیکھا تھا				
Jalandhry	جو کچھ انہوں نے دیکھا ان کے دل نے اس کو جھوٹ نہ مانا				
YusufAli	The (Prophet's) (mind and) heart in no way falsified that which he saw.				
M.Khan	The (Prophet's) heart lied not in what he (Muhammad SAW) saw.				
Pickthal	The heart lied not (in seeing) what it saw.				
Shakir	The heart was not untrue in (making him see) what he saw.				

## أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿12﴾

What		About		Will you then dispute with him	
				He saw	

Translit	'Afatumārūnahu `Alá Mā Yará				
AhmedAli	پھر جو کچھ اس نے دیکھا تم اس میں جھگڑتے ہو				
Jalandhry	کیا جو کچھ وہ دیکھتے ہیں تم اس میں ان سے جھگڑتے ہو؟				
YusufAli	Will ye then dispute with him concerning what he saw?				
M.Khan	Will you then dispute with him (Muhammad SAW) about what he saw [during the Mi'râj: (Ascent of the Prophet SAW to the seven heavens)]				



# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Pickthal	Will ye then dispute with him concerning what he seeth?
Shakir	What! do you then dispute with him as to what he saw?

## وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴿١٣﴾

Descent		He sa him		And indeed	
				another	

Translit	Wa Laqad Ra'āhu Nazlatan 'Ukhrá
AhmedAli	اور اس نے اس کو ایک بار اور بھی دیکھا ہے
Jalandhry	اور انہوں نے اس کو ایک بار بھی دیکھا ہے
YusufAli	For indeed he saw him at a second descent.
M.Khan	And indeed he (Muhammad SAW) saw him [Jibril (Gabriel)] at a second descent (i.e. another time).
Pickthal	And verily he saw him yet another time
Shakir	And certainly he saw him in another descent,

## عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾

The utmost boundry	الْمُنْتَهَى	Lote-tree	سِدْرَة	Near	عِنْدَ
--------------------	--------------	-----------	---------	------	--------

Translit	`Inda Sidrati Al-Muntahá
AhmedAli	سدرۃ المنتہی کے پاس
Jalandhry	پہلی حد کی پیری کے پاس
YusufAli	Near the Lote-tree beyond which none may pass:
M.Khan	Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).
Pickthal	By the lote-tree of the utmost boundary,
Shakir	At the farthest lote-tree;

## عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾

Of Abode	الْمَأْوَى	The Paradise	جَنَّةُ	Near it	عِنْدَهَا
----------	------------	--------------	---------	---------	-----------

Translit	`Indahā Jannatu Al-Ma'wá
AhmedAli	جس کے پاس جنت الماویٰ ہے
Jalandhry	اسی کے پاس رہنے کی جنت ہے
YusufAli	Near it is the Garden of Abode.
M.Khan	Near it is the Paradise of Abode.

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Pickthal	Nigh unto which is the Garden of Abode.
Shakir	Near which is the garden, the place to be resorted to.

## إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿16﴾

The lote-tree	السِّدْرَةَ	That covered	يَغْشَى	When	إِذْ
		It covered	يَغْشَى	What	مَا

Translit	'Idh Yaghshá As-Sidrata Mā Yaghshá
AhmedAli	جب کہ اس سدرہ پر چھا رہا تھا جو چھا رہا تھا (یعنی نور)
Jalandhry	جب کہ اس بیری پر چھا رہا تھا جو چھا رہا تھا
YusufAli	Behold, the Lote-tree was shrouded (in mystery unspeakable!)
M.Khan	When that covered the lote-tree which did cover it!
Pickthal	When that which shroudeth did enshroud the lote-tree,
Shakir	When that which covers covered the lote-tree;

## مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿17﴾

The sight	الْبَصَرُ	Turned aside	زَاغَ	Not	مَا
		It transgressed beyond limit	طَغَى	And not	وَمَا

Translit	Mā Zāgha Al-Baṣaru Wa Mā Ṭaghá
AhmedAli	نہ تو نظر ہمکی نہ حد سے بڑھی
Jalandhry	ان کی آنکھ نہ تو اور طرف مائل ہوئی اور نہ (حد سے) آگے بڑھی
YusufAli	(His) sight never swerved nor did it go wrong!
M.Khan	The sight (of Prophet Muhammad SAW) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).
Pickthal	The eye turned not aside nor yet was overbold.
Shakir	The eye did not turn aside, nor did it exceed the limit.

## لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿18﴾

Of	مِنْ	He did see	رَأَى	Indeed	لَقَدْ
The greatest	الْكُبْرَى	Of his Lord	رَبِّهِ	Sings	آيَاتِ

Translit	Laqad Ra'á Min 'Āyāti Rabbihi Al-Kubrā
AhmedAli	بے شک اس نے اپنے رب کی بڑی بڑی نشانیاں دیکھیں

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Jalandhry	انہوں نے اپنے پروردگار (کی قدرت) کی کتنی ہی بڑی بڑی نشانیاں دیکھیں
YusufAli	For truly did he see of the Signs of his Lord the Greatest!
M.Khan	Indeed he (Muhammad SAW) did see, of the Greatest Signs, of his Lord (Allâh).
Pickthal	Verily he saw one of the greater revelations of his Lord.
Shakir	Certainly he saw of the greatest signs of his Lord.

## أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

And Uzza	وَالْعُزَّىٰ	Al-Lat	اللَّات	Have you then considered	أَفَرَأَيْتُمُ
----------	--------------	--------	---------	--------------------------	----------------

Translit	'Afara'aytumu Al-Lāta Wa Al-'Uzzá
AhmedAli	پھر کیا تم نے لات اور عزیٰ کو بھی دیکھا ہے
Jalandhry	بھلا تم لوگوں نے لات اور عزیٰ کو دیکھا
YusufAli	Have ye seen Lat an Uzza
M.Khan	Have you then considered Al-Lât, and Al-'Uzza (two idols of the pagan Arabs) .
Pickthal	Have ye thought upon Al-Lat and Al-'Uzza
Shakir	Have you then considered the Lat and the Uzza,

## وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾

other	الْأُخْرَىٰ	The third	الثَّالِثَةَ	And Manat	وَمَنَاةَ
-------	-------------	-----------	--------------	-----------	-----------

Translit	Wa Manāata Ath-Thāliḥata Al-'Ukhrá
AhmedAli	اور تیسرے منات گھنٹا کو (دیکھا ہے)
Jalandhry	اور تیسرے منات کو (کہ یہ بت کہیں خدا ہو سکتے ہیں)
YusufAli	And another the third (goddess) Manat?
M.Khan	And Manât (another idol of the pagan Arabs), the other third?
Pickthal	And Manat, the third, the other?
Shakir	And Manat, the third, the last?

## أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾

And for Him		The males		Is it for you	
				The females	

Translit	'Alakumu Adh-Dhakarū Wa Lahu Al-'Unthá
AhmedAli	کیا تمہارے لیے بیٹے اور اس کے لیے بیٹیاں ہیں

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Jalandhry	(مشکوٰۃ) کیا تمہارے لئے تو بیٹے اور خدا کے لئے بیٹیاں
YusufAli	What! for you the male sex and for Him the female?
M.Khan	Is it for you the males and for Him the females?
Pickthal	Are yours the males and His the females?
Shakir	What! for you the males and for Him the females!

## تِلْكَ إِذَا قِسْمَةٌ ضِيزَى ﴿22﴾

A division	Then	That
		Most unfair

Translit	<i>Tilka 'Idhāan Qismatun Dīzā</i>
AhmedAli	تب تو یہ بہت ہی بری تقسیم ہے
Jalandhry	یہ تقسیم تو بہت بے انصافی کی ہے
YusufAli	Behold, such would be indeed a division most unfair!
M.Khan	That indeed is a division most unfair!
Pickthal	That indeed were an unfair division!
Shakir	This indeed is an unjust division!

## إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ ﴿23﴾

Names	أَسْمَاءٌ	But	إِلَّا	They are	إِنْ هِيَ
And your fathers	وَآبَاؤُكُمْ	You	أَنْتُمْ	Which you have named	سَمَّيْتُمُوهَا
Allah	اللَّهُ	Has sent down	أَنْزَلَ	Not	مَا
Authority	سُلْطَانٍ ۚ	Any	مِنْ	For which	بِهَا
A guess	الظَّنَّ	But	إِلَّا	They follow	إِنْ يَتَّبِعُونَ
Their souls	الْأَنْفُسُ ۖ	Desire	تَهْوَى	And that which	وَمَا
From	مِنْ	Has come to them	جَاءَهُمْ	And surely	وَلَقَدْ
		The guidance	الْهُدَىٰ	Their Lord	رَبِّهِمْ

Translit	<i>'In Hiya 'Illā 'Asmā'un Sammaytumūhā 'Antum Wa 'Ābā'uukum Mā 'Anzala Allāhu Bihā MinSulṭānin 'In Yattabi'ūna 'Illā Aẓ-Ẓanna Wa Mā Tahwā Al-'Anfusu Wa Laqad Jā'ahum MinRabbihimu Al-Hudā</i>
AhmedAli	یہ تو صرف نام ہی نام ہیں جو تم نے اور تمہارے باپ دادا نے گھڑ لیے ہیں جن پر خدا نے کوئی سند بھی نہیں اتاری وہ محض وہم اور اپنی خواہش کی پیروی کرتے ہیں حالانکہ ان کے پاس ان کے رب کے ہاں سے ہدایت آچکی ہے

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Jalandhry	وہ تو صرف نام ہی نام ہیں جو تم نے اور تمہارے باپ دادا نے گھڑ لئے ہیں۔ خدا نے تو ان کی کوئی سند نازل نہیں کی۔ یہ لوگ محض ٹٹن (فاسد) اور خواہشات نفس کے پیچھے چل رہے ہیں۔ حالانکہ ان کے پروردگار کی طرف سے ان کے پاس ہدایت آچکی ہے
Yusuf Ali	These are nothing but names which ye have devised— ye and your fathers— for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!— even though there has already come to them Guidance from their Lord!
M.Khan	They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
Pickthal	They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.
Shakir	They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

## أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿24﴾

What		Shall man have		Or	
				He wishes	

Translit	'Am Lil'insāni Mā Tamannā
AhmedAli	پھر کیا انسان کو وہی مل جاتا ہے جس کی تمنا کرتا ہے
Jalandhry	کیا جس چیز کی انسان آرزو کرتا ہے وہ اسے ضرور ملتی ہے
Yusuf Ali	Nay, shall man have (just) anything he hankers after?
M.Khan	Or shall man have what he wishes?
Pickthal	Or shall man have what he coveteth?
Shakir	Or shall man have what he wishes?

## فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿25﴾

And the first (the world)	وَالْأُولَىٰ	The last (Hereafter)	الْآخِرَةُ	But to Allah belongs	فَلِلَّهِ
---------------------------	--------------	----------------------	------------	----------------------	-----------

Translit	Falillāhi Al-'Ākhiratu Wa Al-'Ūlā
AhmedAli	پس آخرت اور دنیا اللہ ہی کے اختیار میں ہے
Jalandhry	آخرت اور دنیا تو اللہ ہی کے ہاتھ میں ہے
Yusuf Ali	But it is to Allah that the End and the Beginning (of all things) belong.
M.Khan	But to Allâh belongs the last (Hereafter) and the first (the world).
Pickthal	But unto Allah belongeth the after (life), and the former.
Shakir	Nay! for Allah is the hereafter and the former (life).

## ﴿26﴾ وَيَرْضَىٰ

In	فِي	An angel	مِنْ مَلَكٍ	And how many	وَكَمْ
Will avail	تُغْنِي	Not	لَا	The heavens	السَّمَاوَاتِ
Except	إِلَّا	Anything	شَيْئًا	Their intercession	شَفَاعَتُهُمْ
Has given leave	يَأْذَنُ	That	أَنْ	After	مِنْ بَعْدِ
He wills	يَشَاءُ	For whom	لِمَنْ	Allah	اللَّهُ
				And pleases	وَيَرْضَىٰ

Translit	Wa Kam Min Malakin Fī As-Samāwātī Lā Tughnī Shafā'atuhum Shay'āan 'Illā Min Ba`di 'AnYa'dhana Allāhu Liman Yashā'u Wa Yardā
AhmedAli	اور بہت سے فرشتے آسمان میں ہیں کہ جن کی شفاعت کسی کے کچھ بھی کام نہیں آتی مگر اس کے بعد کہ اللہ جس کے لیے چاہے اجازت دے اور پسند کرے
Jalandhry	اور آسمانوں میں بہت سے فرشتے ہیں جن کی سفارش کچھ بھی فائدہ نہیں دیتی مگر اس وقت کہ خدا جس کے لئے چاہے اجازت بخشے اور (سفارش) پسند کرے
YusufAli	How many so ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.
M.Khan	And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.
Pickthal	And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth.
Shakir	And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.

## ﴿27﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ

Not	لَا	Those	الَّذِينَ	Verily	إِنَّ
Name	لَيُسَمُّونَ	In the Hereafter	بِالْآخِرَةِ	Who believe	يُؤْمِنُونَ
female	الْأُنثَىٰ	With names	تَسْمِيَةَ	The angels	الْمَلَائِكَةَ

Translit	'Inna Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Layusammūna Al-Malā'ikata Tasmiyata Al-'Unthá
AhmedAli	بے شک جو لوگ آخرت پر ایمان نہیں لاتے وہ فرشتوں کے عورتوں کے سے نام رکھتے ہیں
Jalandhry	جو لوگ آخرت پر ایمان نہیں لاتے وہ فرشتوں کو (خدا کی) لڑکیوں کے نام سے موسوم کرتے ہیں
YusufAli	Those who believe not in the Hereafter, name the angels with female names.
M.Khan	Verily, those who believe not in the Hereafter, name the angels with female names.
Pickthal	Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.
Shakir	Most surely they who do not believe in the hereafter name the angels with female names.

## وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

Thereof	بِهِ	They have	لَهُمْ	While not	وَمَا
But	إِلَّا	They follow	إِنْ يَتَّبِعُونَ	Any knowledge	مِنْ عِلْمٍ ۖ
Guess	الظَّنَّ	And verily	وَإِنَّ	A guess	الظَّنَّ ۖ
For		Substitute		Does not	
				The truth at all	

Translit	Wa Mā Lahum Bihi Min `Ilmin 'In Yattabi`ūna 'Illā Aẓ-Ẓanna Wa 'Inna Aẓ-Ẓanna Lā Yughnī Mina Al-Ĥaqqi Shay'āan				
AhmedAli	اور اس بات کو کچھ بھی نہیں جانتے محض وہم پر چلتے ہیں اور وہم حق بات کی جگہ کچھ بھی کام نہیں آتا				
Jalandhry	حالانکہ ان کو اس کی کچھ خبر نہیں۔ وہ صرف ظن پر چلتے ہیں۔ اور ظن یقین کے مقابلے میں کچھ کام نہیں آتا				
YusufAli	But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.				
M.Khan	But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.				
Pickthal	And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.				
Shakir	And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.				

## فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

Him who	مَنْ	From	عَنْ	Therefore withdraw	فَاعْرِضْ
Our Reminder	ذِكْرِنَا	From	عَنْ	Turns away	تَوَلَّىٰ
But	إِلَّا	He desires	يُرِدْ	And not	وَلَمْ
		Of this world	الدُّنْيَا	The life	الْحَيَاةَ

Translit	Fa'a`riḍ `An Man Tawallā `An Dhikrinā Wa Lam Yurid 'Illā Al-Ĥayāata Ad-Dunyā				
AhmedAli	پھر تم اس کی پرواہ نہ کرو جس نے ہماری یاد سے منہ پھیر لیا ہے اور صرف دنیا ہی کی زندگی چاہتا ہے				
Jalandhry	تو جو ہماری یاد سے روگردانی اور صرف دنیا ہی کی زندگی کا خواہاں ہو اس سے تم بھی منہ پھیر لو				
YusufAli	Therefore shun those who turn away from Our Message and desire nothing but the life of this world.				
M.Khan	Therefore withdraw (O Muhammad SAW) from him who turns away from Our Reminder (this Qur'ān) and desires nothing but the life of this world.				
Pickthal	Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world.				
Shakir	Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.				

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ

﴿30﴾

Of	مَنْ	Their highest point	مَبْلَغُهُمْ	That is	ذَلِكَ
Your Lord	رَبِّكَ	Verily	إِنَّ	Knowledge	الْعِلْمِ ۚ
And who	بِمَنْ	Knows best	أَعْلَمُ	He is who	هُوَ
His Path	سَبِيلِهِ	From	عَنْ	Goes astray	ضَلَّ
Him who	بِمَنْ	Knows best	أَعْلَمُ	And He	وَهُوَ
				Receives guidance	اهْتَدَىٰ

Translit	<i>Dhālīka Mablaghuhum Mina Al-'Ilmi 'Inna Rabbaka Huwa 'A'lamu Biman Dalla 'An Sabīlihi Wa Huwa 'A'lamu Bimani Ahtadā</i>
AhmedAli	ان کی سمجھ کی یہیں تک رسائی ہے بے شک آپ کا رب اس کو خوب جانتا ہے جو اس کے راستے سے بہکا اور اس کو بھی خوب جانتا ہے جو راہ پر آیا
Jalandhry	ان کے علم کی انتہا یہی ہے۔ تمہارا پروردگار اس کو بھی خوب جانتا ہے جو اس کے رستے سے بھٹک گیا اور اس سے بھی خوب واقف ہے جو رستے پر چلا
YusufAli	That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His path, and He knoweth best those who receive guidance.
M.Khan	That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
Pickthal	Such is their sum of knowledge. Lo! thy Lord is best aware of him who strayeth, and He is best aware of him whom goeth right.
Shakir	That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا

بِالْحُسْنَىٰ ﴿31﴾

In	فِي	All that is	مَا	And to Allah belongs	وَلِلَّهِ
In	فِي	And all that is	وَمَا	The heavens	السَّمَاوَاتِ
Those	الَّذِينَ	That He may requite	لِيَجْزِيَ	The earth	الْأَرْضِ
They have done	عَمِلُوا	With that which	بِمَا	Who do evil	أَسَاءُوا
Who do good	أَحْسَنُوا	Those	الَّذِينَ	And reward	وَيَجْزِيَ
				With goodness	بِالْحُسْنَىٰ

Translit	<i>Wa Lillahi Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Liyajziya Al-Ladhīna 'Asā'ū Bimā 'Amilū Wa Yajziya Al-Ladhīna 'Aḥsanū Bil-Ḥusnā</i>
AhmedAli	اور اللہ ہی کا ہے جو کچھ آسمانوں اور زمین میں ہے تاکہ برا کرنے والوں کو ان کے بدلہ دے اور نیکی کرنے والوں کو نیک بدلہ دے



# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Jalandhry	اور جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے سب خدا ہی کا ہے (اور اس نے خلقت کو) اس لئے (پیدا کیا ہے) کہ جن لوگوں نے برے کام کئے ان کو ان کے اعمال کا (برا) بدلا دے اور جنہوں نے نیکیاں کیں ان کو نیک بدلہ دے
Yusuf Ali	Yea, to Allah belongs all that is in the heavens and on earth; so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.
M. Khan	And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
Pickthal	And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.
Shakir	And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ  
إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۚ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۚ هُوَ أَعْلَمُ  
بِمَنِ اتَّقَى ﴿32﴾

Great	كَبَائِرَ	Who avoid	يَجْتَنِبُونَ	Those	الَّذِينَ
Except	إِلَّا	And illegal sexual contact	وَالْفَوَاحِشَ	Sins	الْإِثْمِ
Your Lord is	رَبَّكَ	Verily	إِنَّ	The small faults	اللَّمَمَ ۚ
He	هُوَ	Forgiveness	الْمَغْفِرَةِ ۚ	Of vast	وَاسِعُ
When	إِذْ	(of) you	بِكُمْ	Knows well	أَعْلَمُ
The earth	الْأَرْضِ	From	مِنْ	He created you	أَنْشَأَكُمْ
Fetuses	أَجِنَّةٌ	You were	أَنْتُمْ	And when	وَإِذْ
Of your mothers	أُمَّهَاتِكُمْ ۚ	Wombs	بُطُونِ	In	فِي
To yourselves	أَنْفُسَكُمْ ۚ	Ascribe purity	تُزَكُّوا	So not	فَلَا
Him who		Knows best		He	
				Fears (Allah)	

Translit	Al-Ladhīna Yajtanibūna Kabā'ira Al-'Ithmi Wa Al-Fawāhisha 'Illā Al-Lamama 'Inna Rabbaka Wāsi'ū Al-Maghfirati Huwa 'A'lamu Bikum 'Idh 'Ansha'akum Mina Al-'Arḍi Wa 'Idh 'Antum 'Ajinnatun Fī Buṭūni 'Ummahātikum Falā Tuzakkū 'Anfusakum Huwa 'A'lamu Bimani Attaqá
Ahmed Ali	وہ جو بڑے گناہوں اور بے حیائی کی باتوں سے بچتے ہیں مگر صغیرہ گناہوں سے بے شک آپ کا رب بڑی وسیع بخشش والا ہے وہ تمہیں خوب جانتا ہے جب کہ تمہیں زمین سے پیدا کیا تھا اور جب کہ تم اپنی ماں کے پیٹ میں بچے تھے پس اپنے آپ کو پاک نہ سمجھو وہ پرہیزگار کو خوب جانتا ہے
Jalandhry	جو صغیرہ گناہوں کے سوا بڑے بڑے گناہوں اور بے حیائی کی باتوں سے اجتناب کرتے ہیں۔ بے شک تمہارا پروردگار بڑی بخشش والا ہے۔ وہ تم کو خوب جانتا ہے۔ جب اس نے تم کو مٹی سے پیدا کیا اور جب تم اپنی ماؤں کے پیٹ میں بچے تھے۔ تو اپنے آپ کو پاک صاف نہ بتاؤ۔ جو پرہیزگار ہے وہ اس سے

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

	خوب واقف ہے
YusufAli	Those who avoid great sins and shameful deeds, Only (falling into) small faults--verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when ye are hidden in your mother's wombs Therefore justify not yourselves. He knows best who it is that guards against evil.
M.Khan	Those who avoid great sins (see the Qur'ân, Verses: 6:152,153) and Al-Fawâhish (illegal sexual intercourse) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are Al-Muttaqûn (pious - see V.2:2)].
Pickthal	Those who avoid enormities of sin and abominations, save the unwilling offences - (for them) lo! thy Lord is of vast mercy. He is best aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefor ascribe not purity unto yourselves. He is best aware of him who wardeth off (evil).
Shakir	Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).

## أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿33﴾

Turned away	تَوَلَّى	Him who	الَّذِي	Did you observe	أَفَرَأَيْتَ
-------------	----------	---------	---------	-----------------	--------------

Translit	'Afara'ayta Al-Ladhî Tawallâ
AhmedAli	بھلا آپ نے اس شخص کو دیکھا جس نے منہ پھیر لیا
Jalandhry	بھلا تم نے اس شخص کو دیکھا جس نے منہ پھیر لیا
YusufAli	Seest thou one who turns back.
M.Khan	Did you (O Muhammad SAW) observe him who turned away (from Islâm).
Pickthal	Didst thou (O Muhammad) observe him who turned away,
Shakir	Have you then seen him who turns his back?

## وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿34﴾

Then he stopped (giving)	وَأَكْدَى	A little	قَلِيلًا	And gave	وَأَعْطَى
--------------------------	-----------	----------	----------	----------	-----------

Translit	Wa 'A`ṭá Qalīlān Wa 'Akdá
AhmedAli	اور تھوڑا سا دیا اور سخت دل ہو گیا
Jalandhry	اور تھوڑا سا دیا (پھر) ہاتھ روک لیا
YusufAli	Gives a little, then hardens (his heart)?
M.Khan	And gave a little, then stopped (giving)?
Pickthal	And gave a little, then was grudging?
Shakir	And gives a little and (then) withholds.

### ﴿35﴾ اَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَىٰ

Of the unseen	الْغَيْبِ	The knowledge	عِلْمُ	Is with him	اَعِنْدَهُ
		He sees	يَرَىٰ	So that	فَهَوْ

Translit	'A`indahu `Ilmu Al-Ghaybi Fahuwa Yarā
AhmedAli	کیا اس کے پاس غیب کا علم ہے کہ وہ دیکھ رہا ہے
Jalandhry	کیا اس کے پاس غیب کا علم ہے کہ وہ اس کو دیکھ رہا ہے
YusufAli	What! Has he knowledge of the Unseen so that he can see?
M.Khan	Is with him the knowledge of the unseen so that he sees?
Pickthal	Hath he knowledge of the Unseen so that he seeth?
Shakir	Has he the knowledge of the unseen so that he can see?

### ﴿36﴾ اَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ

He is informed	يُنَبِّأْ	Not	لَمْ	Or	اَمْ
The pages (scripture)	صُحُفِ	In	فِي	With what is	بِمَا
				Of Moses	مُوسَىٰ

Translit	'Am Lam Yunabba' Bimā Fī Ṣuḥufi Mūsā
AhmedAli	کیا اسے ان باتوں کی خبر نہیں پہنچی جو موسیٰ کے صحیفوں میں ہیں
Jalandhry	کیا جو باتیں موسیٰ کے صحیفوں میں ہیں ان کی اس کو خبر نہیں پہنچی
YusufAli	Nay, is he not acquainted with what is in the books of Moses—
M.Khan	Or is he not informed with what is in the Pages (Scripture) of Mūsā (Moses),
Pickthal	Or hath he not had news of what is in the books of Moses
Shakir	Or, has he not been informed of what is in the scriptures of Musa?

### ﴿37﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

Fulfilled (his covenant)	وَفَّىٰ	Who	الَّذِي	And of Abraham	وَإِبْرَاهِيمَ
--------------------------	---------	-----	---------	----------------	----------------

Translit	Wa 'Ibrāhīma Al-Ladhī Wa Ffā
AhmedAli	اور ابراہیم کے جس نے (اپنا عہد) پورا کیا
Jalandhry	اور ابراہیم کی مہنوں نے (حق طاعت و رسالت) پورا کیا
YusufAli	And of Abraham who fulfilled his engagements—
M.Khan	And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey),
Pickthal	And Abraham who paid his debt:

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Shakir	And (of) Ibrahim who fulfilled (the commandments):
--------	--

## ﴿38﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

Burdened person	وَازِرَةٌ	Shall bear	تَزِرُ	That no	أَلَّا
		Of another	أُخْرَىٰ	The burden	وِزْرَ

Translit	'Allā Taziru Wāziratun Wizra 'Ukhrā
AhmedAli	وہ یہ کہ کوئی کسی کا بوجھ نہیں اٹھائے گا
Jalandhry	یہ کہ کوئی شخص دوسرے (کے گناہ) کا بوجھ نہیں اٹھائے گا
YusufAli	Namely, that no bearer of burdens can bear the burden of another;
M.Khan	That no burdened person (with sins) shall bear the burden (sins) of another.
Pickthal	That no laden one shall bear another's load,
Shakir	That no bearer of burden shall bear the burden of another-

## ﴿39﴾ وَأَنْ لِّیْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

Man can have	لِلْإِنْسَانِ	Nothing	لِیْسَ	And that	وَأَنْ
He strives for	سَعَىٰ	What	مَا	But	إِلَّا

Translit	Wa 'An Laysa Lil'insāni 'Illā Mā Sa`ā
AhmedAli	اور یہ کہ انسان کو وہی ملتا ہے جو کرتا ہے
Jalandhry	اور یہ کہ انسان کو وہی ملتا ہے جس کی وہ کوشش کرتا ہے
YusufAli	That man can have nothing but what he strives for;
M.Khan	And that man can have nothing but what he does (good or bad) ,
Pickthal	And that man hath only that for which he maketh effort,
Shakir	And that man shall have nothing but what he strives for-

## ﴿40﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ

Will be		His effort		And that	
				Seen	

Translit	Wa 'Anna Sa`yahu Sawfa Yurā
AhmedAli	اور یہ کہ اس کی کوشش جلد دیکھی جائے گی
Jalandhry	اور یہ کہ اس کی کوشش دیکھی جائے گی
YusufAli	That (the fruit of) his striving will soon come in sight;

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

M.Khan	And that his deeds will be seen,
Pickthal	And that his effort will be seen.
Shakir	And that his striving shall soon be seen-

## ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى ﴿41﴾

Recompense		He will be recompensed		Then	
				Full and best	

Translit	Thumma Yujāhu Al-Jazā'a Al-'Awfā
AhmedAli	پھر اسے پورا بدلہ دیا جائے گا
Jalandhry	پھر اس کو اس کا پورا پورا بدلہ دیا جائے گا
YusufAli	Then will he be rewarded with a reward complete;
M.Khan	Then he will be recompensed with a full and the best recompense
Pickthal	And afterward he will be repaid for it with fullest payment;
Shakir	Then shall he be rewarded for it with the fullest reward-

## وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿42﴾

Your Lord		To		And that	
				Is the end	

Translit	Wa 'Anna 'Ilā Rabbika Al-Muntahā
AhmedAli	اور یہ کہ سب کو آپ کے رب ہی کی طرف پہنچنا ہے
Jalandhry	اور یہ کہ تمہارے پروردگار ہی کے پاس پہنچنا ہے
YusufAli	That to thy Lord is the final Goal;
M.Khan	And that to your Lord (Allāh) is the End (Return of everything).
Pickthal	And that thy Lord, He is the goal;
Shakir	And that to your Lord is the goal-

## وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿43﴾

Who makes laugh		He		And that it is	
				And makes weep	

Translit	Wa 'Annahu Huwa 'Adhaka Wa 'Abkā
AhmedAli	اور یہ کہ وہی ہنساتا ہے اور رلاتا ہے

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Jalandhry	اور یہ کہ وہ ہنساتا اور رلاتا ہے
YusufAli	That it is He who Granteth Laughter and Tears;
M.Khan	And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.
Pickthal	And that He it is who maketh laugh, and maketh weep,
Shakir	And that He it is Who makes (men) laugh and makes (them) weep;

## وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿44﴾

He who causes death		He		And that it is	
				And gives life	

Translit	Wa 'Annahu Huwa 'Amāta Wa 'Ahyā
AhmedAli	اور یہ کہ وہی مارتا ہے اور زندہ کرتا ہے
Jalandhry	اور یہ کہ وہی مارتا اور جلاتا ہے
YusufAli	That it is He who Granteth Death and Life;
M.Khan	And that it is He (Allâh) Who causes death and gives life.
Pickthal	And that He it is Who giveth death and giveth life;
Shakir	And that He it is Who causes death and gives life-

## وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿45﴾

The pairs	الزَّوْجَيْنِ	Created	خَلَقَ	And that He	وَأَنَّهُ
		And female	وَالْأُنثَىٰ	Make	الذَّكَرَ

Translit	Wa 'Annahu Khalaqa Az-Zawjayni Adh-Dhakara Wa Al-'Unthā
AhmedAli	اور یہ کہ اسی نے جوڑاں اور مادہ کاپیدا کیا ہے
Jalandhry	اور یہ کہ وہی نر اور مادہ دو قسم (کے حیوان) پیدا کرتا ہے
YusufAli	That He did create the pairs male and female.
M.Khan	And that He (Allâh) creates the pairs, male and female.
Pickthal	And that He createth the two spouses, the male and the female,
Shakir	And that He created pairs, the male and the female

## مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿46﴾

When		The drops of semen		From	
				It is emitted	

Translit	Min Nutfatin 'Idhā Tumná
----------	--------------------------

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

AhmedAli	ایک بوند سے جب کہ وہ ٹپکائی جائے
Jalandhry	(یعنی) نطفے سے جو (رحم میں) ڈالا جاتا ہے
YusufAli	From a seed when lodged (in its place);
M.Khan	From Nutfah (drops of semen — male and female discharges) when it is emitted.
Pickthal	From a drop (of seed) when it is poured forth;
Shakir	From the small seed when it is adapted

## وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَى ﴿٤٧﴾

Bringing forth		Upon Him is		And that	
				another	

Translit	Wa 'Anna `Alayhi An-Nash'ata Al-'Ukhrá
AhmedAli	اور یہ کہ دوسری بار زندہ کر کے اٹھانا اسی کے ذمہ ہے
Jalandhry	اور یہ کہ (قیامت کو) اسی پر دوبارہ اٹھانا لازم ہے
YusufAli	That He hath promised a Second Creation (raising of the Dead)
M.Khan	And that upon Him (Allâh) is another bringing forth (Resurrection).
Pickthal	And that He hath ordained the second bringing forth;
Shakir	And that on Him is the bringing forth a second time;

## وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

Gives much		Who		And that it is He (Allah)	
				Or gives little	

Translit	Wa 'Annahu Huwa 'Aghná Wa 'Aqná
AhmedAli	اور یہ کہ وہی غنی اور سرمایہ دار کرتا ہے
Jalandhry	اور یہ کہ وہی دولت مند بناتا اور مفلس کرتا ہے
YusufAli	That it is He Who giveth wealth and satisfaction;
M.Khan	And that it is He (Allâh) Who gives much or a little (of wealth and contentment)
Pickthal	And that He it is Who enricheth and contenteth;
Shakir	And that He it is Who enriches and gives to hold;

## وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ﴿٤٩﴾

The Lord		Who is		And that it is He (Allah)	
				Of Sirius	

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Translit	Wa 'Annahu Huwa Rabbu Ash-Shi`rā
AhmedAli	اور یہ کہ وہی شعریٰ کا رب ہے
Jalandhry	اور یہ کہ وہی شعریٰ کا مالک ہے
YusufAli	That He is the Lord of Sirius (the Mighty Star);
M.Khan	And that He (Allāh) is the Lord of Sirius (the star which the pagan Arabs used to worship);
Pickthal	And that He it is Who is the Lord of Sirius;
Shakir	And that He is the Lord of the Sirius;

## وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿50﴾

'Ad (People)	Who destroyed	And that it is He
		The former

Translit	Wa 'Annahu 'Ahlaka `Ādāan Al-'Ūlā
AhmedAli	اور یہ کہ اسی نے عاد اولیٰ کو ہلاک کیا تھا
Jalandhry	اور یہ کہ اسی نے عاد اول کو ہلاک کر ڈالا
YusufAli	And that it is He Who destroyed the (powerful) ancient `Ad (people)
M.Khan	And that it is He (Allāh) Who destroyed the former 'Ad (people),
Pickthal	And that He destroyed the former (tribe of) A'ad,
Shakir	And that He did destroy the Ad of old

## وَتَمُودَ فَمَا أَبْقَىٰ ﴿51﴾

He spared	أَبْقَىٰ	So none	فَمَا	And Thamud (people)	وَتَمُودَ
-----------	----------	---------	-------	---------------------	-----------

Translit	Wa Thamūda Famā 'Abqā
AhmedAli	اور تمود کو پس اسے باقی نہ چھوڑا
Jalandhry	اور تمود کو بھی۔ غرض کسی کو باقی نہ چھوڑا
YusufAli	And the Thamud, nor gave them a lease of perpetual life.
M.Khan	And Thamūd (people). He spared none of them.
Pickthal	And (the tribe of) Thamud He spared not;
Shakir	And Samood, so He spared not

## وَقَوْمَ نُوحٍ مِّنْ قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿52﴾

Aforetime	مِّنْ قَبْلُ ۖ	Of Noah	نُوحٍ	And the people	وَقَوْمَ
More unjust	أَظْلَمَ	They were	كَانُوا هُمْ	Verily they	إِنَّهُمْ



# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

				And more rebellious and transgressing	وَأَطْغَىٰ
--	--	--	--	---------------------------------------	------------

Translit	<i>Wa Qawma Nūhin Min Qablu 'Innahum Kānū Hum 'Aẓlama Wa 'Aṭghá</i>
AhmedAli	اور اس سے پہلے نوح کی قوم کو بے شک وہ زیادہ ظالم اور زیادہ سرکش تھے
Jalandhry	اور ان سے پہلے قوم نوح کو بھی۔ کچھ شک نہیں کہ وہ لوگ بڑے ہی ظالم اور بڑے ہی سرکش تھے
YusufAli	And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors.
M.Khan	And the people of Nūh (Noah) aforetime, verily, they were more unjust and more rebellious and transgressing [in disobeying Allāh and His Messenger Nūh (Noah) A.S.]
Pickthal	And the folk of Noah aforetime, Lo! they were more unjust and more rebellious;
Shakir	And the people of Nuh before; surely they were most unjust and inordinate;

## وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿53﴾

		He destroyed	أَهْوَىٰ	And the overthrown cities	وَالْمُؤْتَفِكَةَ
--	--	--------------	----------	---------------------------	-------------------

Translit	<i>Wa Al-Mu'utafikata 'Ahwá</i>
AhmedAli	اور الٹی بستی کو اس نے دے چکا
Jalandhry	اور اسی نے الٹی ہوئی بستیوں کو دے چکا
YusufAli	And He destroyed the Overthrown Cities (of Sodom and Gomorrah),
M.Khan	And He destroyed the overthrown cities [of Sodom to which Prophet Lut (Lot) was sent].
Pickthal	And Al-Mu'tafikah He destroyed
Shakir	And the overthrown cities did He overthrow,

## فَغَشَّاهَا مَا غَشَّىٰ ﴿54﴾

Did cover	غَشَّىٰ	That which	مَا	So covered them	فَغَشَّاهَا
-----------	---------	------------	-----	-----------------	-------------

Translit	<i>Faghashshāhā Mā Ghashshá</i>
AhmedAli	پس اس پر وہ (سبھی) چھا گئی، جو چھا گئی
Jalandhry	پھر ان پر چھایا، جو چھایا
YusufAli	So that (ruins unknown) have covered them up.
M.Khan	So there covered them that which did cover (i.e. torment with stones)
Pickthal	So that there covered them that which did cover.
Shakir	So there covered them that which covered.

## فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿55﴾

Your Lord		Graces of		Then which of	
-----------	--	-----------	--	---------------	--

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

				Will you doubt	
--	--	--	--	----------------	--

Translit	<i>Fabi'ayyi 'Ālā'i Rabbika Tatamārā</i>
AhmedAli	پس اپنے رب کی کون کون سی نعمت میں تو شک کرے گا
Jalandhry	تو (اے انسان) تو اپنے پروردگار کی کون سی نعمت پر جھگڑے گا
YusufAli	Then which of the gifts of thy Lord, (O man), wilt thou dispute about?
M.Khan	Then which of the Graces of your Lord (O man!) will you doubt
Pickthal	Concerning which then, of the bounties of thy Lord, canst thou dispute?
Shakir	Which of your Lord's benefits will you then dispute about?

## هَذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى ﴿56﴾

Of	مِنْ	A warner	نَذِيرٌ	This is	هَذَا
		Of old	الْأُولَى	The warners	النُّذُرِ

Translit	<i>Hādhā Nadhīrun Mina An-Nudhuri Al-'Ūlā</i>
AhmedAli	یہ بھی ایک ڈرانے والا ہے پہلے ڈرانے والوں میں سے
Jalandhry	یہ (محمد صلی اللہ علیہ وسلم) بھی اگلے ڈرسانے والوں میں سے ایک ڈرسانے والے ہیں
YusufAli	This is a Warner of the (series of) Warners of old!
M.Khan	This (Muhammad SAW) is a warner (Messenger) of the (series of) warners (Messengers) of old
Pickthal	This is a warner of the warners of old.
Shakir	This is a warner of the warners of old.

## أَزَفَتِ الْأَرْفَةُ ﴿57﴾

		The Day of Resurrection	الْأَرْفَةُ	Draws near	أَزَفَتِ
--	--	-------------------------	-------------	------------	----------

Translit	<i>'Azifati Al-'Āzifah</i>
AhmedAli	آنے والی قریب آپہنچی
Jalandhry	آنے والی (یعنی قیامت) قریب آپہنچی
YusufAli	The (Judgment) ever approaching draws nigh:
M.Khan	The Day of Resurrection draws near,
Pickthal	The threatened Hour is nigh.
Shakir	The near event draws nigh.

## لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿58﴾

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

Besides	مِنْ دُونِ	For it	لَهَا	None	لَيْسَ
		Can remove	كَاشِفَةً	Allah	اللَّهِ

Translit	Laysa Lahā Min Dūni Allāhi Kāshifahun				
AhmedAli	سوائے اللہ کے اسے کوئی ہٹانے والا نہیں				
Jalandhry	اس (دن کی تکلیفوں) کو خدا کے سوا کوئی دور نہیں کر سکے گا				
YusufAli	No (soul) but Allah can lay it bare.				
M.Khan	None besides Allāh can avert it, (or advance it, or delay it).				
Pickthal	None beside Allah can disclose it.				
Shakir	There shall be none besides Allah to remove it.				

## أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿59﴾

Recital		This		Do then at	
				You wonder	

Translit	'Afamin Hādhā Al-Ĥadīthi Ta`jabūna				
AhmedAli	پس کیا اس بات سے تم تعجب کرتے ہو				
Jalandhry	اے منکرین خدا کیا تم اس کلام سے تعجب کرتے ہو؟				
YusufAli	Do ye then wonder at this recital?				
M.Khan	Do you then wonder at this recitation (the Qur'ān)?				
Pickthal	Marvel ye then at this statement,				
Shakir	Do you then wonder at this announcement?				

## وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿60﴾

weep	تَبْكُونَ	And not	وَلَا	And you laugh	وَتَضْحَكُونَ
------	-----------	---------	-------	---------------	---------------

Translit	Wa Tadḥakūna Wa Lā Tabkūna				
AhmedAli	اور ہنستے ہو اور روتے نہیں				
Jalandhry	اور ہنستے ہو اور روتے نہیں؟				
YusufAli	And will ye laugh and not weep—				
M.Khan	And you laugh at it and weep not,				
Pickthal	And laugh and not weep,				
Shakir	And will you laugh and not weep?				

## وَأَنْتُمْ سَامِدُونَ ﴿61﴾

# The Holy Quran

The Star

Sura # 53 – 62 Verses - Makkah

سورة النجم

		Wasting your life in pastime and amusements	سَامِدُونَ	And you are	وَأَنْتُمْ
--	--	---	------------	-------------	------------

Translit	Wa 'Antum Sāmidūna
AhmedAli	اور تم کھیل رہے ہو
Jalandhry	اور تم غفلت میں پڑ رہے ہو
YusufAli	Wasting your time in vanities?
M.Khan	Wasting your (precious) lifetime in pastime and amusements (singing etc.).
Pickthal	While ye amuse yourselves?
Shakir	While you are indulging in varieties.

## فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿62﴾

And worship Him	وَاعْبُدُوا	To Allah	لِلَّهِ	So fall you down in prostration	فَاسْجُدُوا
-----------------	-------------	----------	---------	------------------------------------	-------------

Translit	Fāsjudū Lillāhi Wa A`budū
AhmedAli	پس اللہ کے آگے سجدہ کرو اور اس کی عبادت کرو
Jalandhry	تو خدا کے آگے سجدہ کرو اور (اسی کی) عبادت کرو
YusufAli	But fall ye down in prostration to Allah and adore (Him)!
M.Khan	So fall you down in prostration to Allāh, and worship Him (Alone).
Pickthal	Rather prostrate yourselves before Allah and serve Him.
Shakir	So make obeisance to Allah and serve (Him).